1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

the bush. Here it is not always convenient to lie down, so a standing position is adopted, the man behind the woman who bends her body forward. I have two drawings, both done by young men, showing couples in this position, and on one occasion when I observed children playing at copulation it was done thus.

The bush is the favourite place for love-making. The taro garden is frequently chosen by husband and wife; clandestine lovers prefer the uncleared bush. This preference is the basis of some of the stock insults current among these people. A person of either sex who is angry with a woman will say to her: '*Wanits i ratsu.*' 'You copulate in the bush', or '*Gug i ratsu.*' 'You conceive in the bush.' (These are indicatives, not imperatives.)[1]

As far as I know, there are no periods of special licence, nor is there any occasion on which extra-marital intercourse is either enjoined or sanctioned with ritual significance, unless we include the punishment of a woman in this manner for breaking taboos connected with the boys' puberty rites (see Chap. VI).

Sexual abstinence is imposed upon certain individuals under special circumstances, but I do not know of any time when the prohibition is general. A woman must refrain from intercourse for some time after the birth of a child. The young men who act as sponsors (*amro*) to the adolescent boys wearing the *upi* must remain continent during certain stages of the puberty rites. Abstinence during the previous night is essential if a man wishes to succeed in bonito fishing, but there are 'medicines' whereby the result of breaking this taboo may be circumvented.

PROSTITUTION

I learned of nothing that could be described as prostitution occurring among these people, as is perhaps to be expected in a community where a partner can be obtained without difficulty. Presents of tobacco, betel, &c., will sometimes pass between lovers, but these are signs of preference, not payment for services rendered. In most villages there are some women who are known to be liberal with their favours, usually these are young wives whose husbands are away working as indentured labourers.

[1] Other stock insults are concerned with incestuous relationships and with faeces, just as in other parts of Melanesia. Typical examples are '*No en sas a tin a tsinamen!*' 'Go eat your mother's faeces!' '*Tatap tsinan!*' 'Copulate with your mother!'